



left for sorrow or sufferings. And if their past trials are even remembered by them, it is but to swell their harps with fresh rapture, and to tune their voices to louder and sweeter anthems in the praise of Him, who has given them in exchange for the cross a crown of unfading glory.

## BOSTON RECORDER.

FRIDAY, DEC. 3, 1841.

### MISSIONARY MEETING.

Last Sabbath evening, a Missionary meeting was held at Essex street church, for the purpose of giving instructions to Rev. Benjamin Griswold, and Rev. William Walker, who, with Mrs. Walker, are destined to Western Africa, under the care of the American Board.

The services were introduced with an anthem: "But in the last days it shall come to pass that the mountain of the Lord's house" &c. Prayer was then offered by Rev. Mr. Aiken. Rev. Dr. Anderson then gave the instructions of the Prudential Committee to the Missionaries, and in an able and highly interesting and instructive manner spread out before them the field of their labors. Rev. Mr. Rogers then addressed the Missionaries in some eloquent and appropriate remarks. Rev. Mr. Riddell, of the American Education Society, closed the concluding prayer.

All the services were of a high order, and seemed to affect and impress the large audience deeply. These Missionary meetings are evidently taking a strong hold upon the feelings of the Christian community. Instead of exciting less and less interest as their number increases, it is easy to see there is a rising tide of feeling at each successive meeting. The services on Sabbath evening revealed a deep and intense feeling in behalf of Africa, which will without doubt continue to be increased, by the known difficulty of procuring men who are willing to enter her great missionary fields. No one could look upon the two missionary brethren last Sabbath evening, when the Secretary, after recounting the dangers from the climate and the excitements of their first labors, cautioned them to spare themselves, and said, "Your first effort for some time after your arrival, must be to live, if it is the will of God," without feeling the moral influence of their devotion of themselves, for Christ's sake to imminent perils. These words of Christian express in a few words our own feeling on this head."

according to the exigencies of the case. If any suppose that the forwardness of others will excuse them from duty, the funds demanded will not be raised.

### MADAGASCAR.

The intelligence from this island continues of a very gloomy character. The persecution of the native Christians by the queen and her government continues unabated. In a letter from some of the heroic sufferers, who are now in concealment in caves and deserts, they say, "We are continually in great jeopardy. The men sent by the queen to search for us, have received orders to put us to a cruel death, wherever they can find us; and not bring us to the capital, the queen's town, lest we pollute it with our sorceries which we have received from the white people. The queen has ordered our pursuers to put us to death, after being found, by laying a hole dug in the ground, then each to throw in head downwards, and then boiling water to be thrown on us." "We read in the Pilgrim's Progress, that when Christian saw Apollyon coming to meet him, he began to be afraid; and to hesitate whether to return or stand his ground; but when he considered that he had no armor for his back, he thought that to turn his back on his enemy might give him greater advantage to pierce him with his darts. Therefore he resolved to stand his ground;" for, said he, "Had I no more in my eye than the saving of my life, it would be the best way to stand." When Christian, also, entered the valley of the shadow of death, he said, "Though it be a gloomy city, yet it is the way to the celestial city." These words of Christian express in a few words our own feeling on this head."

### BRIEF NOTICES.

#### LOVE OF MONEY, VS. LAW AND JUSTICE.

It appears from a petition presented by Lord Brougham in the House of Lords last Sept.

that mining companies are formed in England, which

carry on their operations in Brazil and Cuba,

working their mines by newly imported slaves

from Africa, illicitly purchased by the Company's Agents; also, that manufacturers in England are

engaged in manufacturing what are called "coast

goods," for the express purpose of the slave trade;

also, that British subjects in Brazil and Cuba, have

frequently an indirect, if not a direct interest

in the slave trade, by conditional advantages which

they derive from the traffic itself; also, that shackles

and fettters, employed in the punishment or

torture of slaves, form a part of the exports of

Great Britain to Brazil and Cuba; also, that

British subjects have become the purchasers of es-

tates, both in Brazil and the Spanish colonies, and

stocked them with slaves, and that vessels have

been built and provided for the slave trade in Brit-

ish harbors!

"Accursed thirst for gold!" Men who love

man more than they fear God, are to be

found in all lands. Nor can any thing restrain

their cupidity, short of the arm of the Highest.

"O arm of the Lord! Awake."

It is now upwards of twelve years since Dr. Payson

son died. Within that time a new generation of

readers has sprung up, the greater part of whom de-

pend, for their knowledge of Dr. Payson, upon

information derived from others. The Register

is now avowedly hostile to the great doctrines which

Dr. Payson regarded as the very life of our religion;

the greatest care ought to be taken to deal fairly,

and particularly so, while presenting to readers of

the present day, a sketch of the character of one

whose praise is in many churches, and whose mem-

ory is dear to many hearts. It can hardly be sup-

posed that the gentlemen who have charge of the

Register would for any purposes of their own, "de-

tract from the merits" of any one, and yet in their

selections from the Examiner, one can not but

think that they have done as they would not wish

to be done by.

The article in question closes thus. "We have

said nothing of his ambition and love of supremacy,

which made him to be regarded by many of his

professional brethren, as a Diotriches among them.

We are willing, in short, to drop a veil over the

hateful and repulsive features of his character, re-

membering that if he was a Christian, still the

Christian is but a man." Now is there not here,

notwithstanding the language, "We have said

nothing of his ambition," &c., a pretty strong inti-

mation that among the failings of Dr. Payson, of

the love of supremacy stood out in bold relief.

Will not the readers of the Register, the younger

part of them especially, naturally infer that this

view was so important an element in the character

of this minister of Christ, as to warrant this allusion

to Diotriches? And when these same readers

shall be told that this same ambitious minister was

so devoted to his people in Portland, that he re-

fused applications to take the pastoral charge of

churches in New York and Boston,—a refusal,

which the writer in the Examiner was candid

enough to admit was made by Dr. Payson in a

spirit of disinterestedness which advantageously

displayed his attachment to his flock—and that

having been presented with a Doctor's diploma in

divinity, he begged one not to address him by

the title, saying, "I shall never make use of it,"—

and when on comparing the article in the Examin-

er to that in the Register, they shall discover

that the paragraphs which disclose these facts in

the former, are in the latter, not omitted merely,

but skipped—jumped over—dropped—they will

ask for the reason, and the editors of the Register

must see and feel that the question is not an un-

reasonable one.

The following paragraph which appears in the

original article in the Examiner, (Vol. 8, page 319)

is omitted in the Register, and the omission is the

more singular, when it is recollect that one great

object of that article was to prove that the views of

religion cherished by Dr. Payson were far from

administering to him light and comfort. "Mr. Payson was not excepted from some severe trials be-

cause of his personal sufferings, but these he appears to have borne with becoming magnanimity." His personal sufferings during a long and painful decline, were sustained with a meekness and resignation truly exemplary." Had the paragraphs, the omission of which is complained of, preceded or followed in the original article those which are transferred to the Register, the omission would not appear so marked; but when the Editors of the Register, borrowing from a Review which was never suspected of being over ten- dered in the Register, and the omission is the

more singular, when it is recollect that one great

object of that article was to prove that the views of

religion cherished by Dr. Payson were far from

administering to him light and comfort.

"Mr. Payson is the most remarkable man in

the world, and his personal sufferings, though

severe, are not the most remarkable in the world.

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He is the most remarkable man in

## NEW COURSE OF LECTURES.

the spirit as that it can left to rot in its power, has fairly vindictive so unjustly its claims to confide, than before.

## ATIONS.

or, or sketches, de-  
and moral, in Den-  
mark, and the Free-  
check. By Robert  
engravings. In  
New York; S. Tay-  
lors, 1841.

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head of the church.

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one therefore, and

with avidity and

the progress of  
Associations" of this city, was held on Wednesday

in St. George's Church, in Fourth street

address, exposing the sophisms and errors of the Romish

Church.

It is a clear, forcible, and instruc-

ive performance, exhibiting in their just light, the

institutions of the country, by the extension of the

dogmas of the Pope.

The house, the school, the

and the second in the course, on the Sym-

bolic design of the *Cherubim*, promises to open a

new and very interesting field of Biblical re-

search. A full an-

nouncement of the subject will be found in

another column. It is pleasant to see, in this

lecture-going day, that topics of *Sacred* as well as

secular import are beginning to command the pub-

lic attention.

## SELECTED PARAGRAPHS.

PROGRESS OF PROTESTANTISM.—The London

Advertiser says that a great religious change is tak-

ing place in Germany.

The Bible is read with

greatest interest in many parts of the country.

Every few days meetings are held, and he makes

hurangues to excite the enthusiasm of his adhe-

rents. There is, however, these slight differences

between the two cases. In Ireland the Romanists

are in a large majority, and are really subject to op-

pression. Here they are in the minority, and are

placed on an equal footing with every other class of

citizens.—*Philadelphia North American.*

TEMPERANCE IN GREAT BRITAIN.—A Select

committee was lately appointed in the House of

Commons to inquire into the extent, cause and

consequences of the prevailing vice of intoxication

in the United Kingdom. They have

gathered elaborate reports, and by a large num-

ber believe the use of ardent spirits to be injurious

to health, and entirely unnecessary; that its

consumption causes the destruction of an immense

amount of wholesome and nutritious grain, convert-

ing it into a poison, and that its entire disease

can be an inexcusable benefit to the community.

—*N. E. Tribune.*

Mrs. FOX.—This lady, (whose efforts in the

cause of humanity have rendered her well known

in the cause of the slaves,) by her

husband, John Gurney, Esq., paid her a visit

on her way home from her mission to the

United States, and thirty-two other Mendiants who are

indebted to you, and your benevolent associates,

probably for their lives, certainly for their deliver-

ance to the end of my life. It was from that book

I learned to expose your cause when you were in

trouble, and to give thanks to God for your deliver-

ance. From your friend, JOHN QUINCY ADAMS.

*Boston, Nov. 19, 1841.*

Lewis Tappan, Esq., New York.

Dear Sirs, received, and accept with thanks,

the enclosed, and will be sure to return it.

Yours very truly, JOHN QUINCY ADAMS.

CONVERSION OF FOUR ROMAN CATHOLICS.

An Irish newspaper states that on Sunday, the

17th ult., the church of Colbroke presented a

remarkable scene. It had been arranged through

the Rev. Doctor England, Catholic Bishop of

Charleston; Rev. Andrew Doyle, of d., Isabella

M. B. McCarthy, Ursuline Nun, of Charleston; Noa T. England, and Mary Ann Barry, students in the Ursuline Seminary, do; Martha Ann Ireland, Marc J. C. Coleman, Margaret J. Conry, Ann Coleman, Mary Ann Carter, Amelia M. Shanly, Mary J. O. Gorman, Catharine E. Dimman, Anna Francis O'Sullivan, Margaret M. J. Daley, and Ellen Nugent, of the Ursuline Seminary of Charleston, S. C.

—*Zion's Herald.*

ROBERT SMITH WIS-  
S, Taylor & Co.  
1841.

an instructive little

attention of every

value of religion.

and it is a valuable

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spies. pp. 119.

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## POETRY.

From the London *Athenaeum*.

## THE JEWISH PILGRIM AT JERUSALEM.

Are these the ancient, holy hills,  
Where angels walked of old?  
Is this the land our story tells?  
With glory not yet cold?  
For I have passed by many a shrine,  
O'er man a land and sea,  
But still, oh! promised Palestine,  
My dreams have been of thee.  
I see the mountain cedars green,  
Thy valleys fresh and fair,  
With summers bright as they have been  
When Israel's home was there;  
Though o'er the sword and time have passed,  
And cross and crescent shone,  
And heavily the chalice hath pressed,  
Yet still thou art our own!  
There are the wandering race that go  
Unblest'd through every land,  
With blood on their feet, and scatter snow,  
And quenched the desert sand;  
And those the homeless hearts that turn  
From all earth's shrines to thee,  
With their lone faith for ages bore  
In sleepless memory.  
For thrones are fallen and nations gone  
Before the march of time,  
And where the ocean rolled alone  
Are forests in their prime;  
Since gentle ploughshares marred the bough  
Of Zion's holy hill—  
Where are the Roman eagles now?  
Yet Judah wanders still.  
And hath he wandered thus in vain  
A pilgrim of the past?  
No! long deferred her hope hath been,  
But it shall come at last;  
For in her wastes a voice I hear,  
As from some prophet's urn,  
Holds the nations build not there,  
For Jacob shall return.  
Oh! lost and loved Jerusalem!  
The pilgrim may not stay  
To mark the harvest home  
In thy redeeming day.  
But new resigned in faith and trust,  
I seek a nameless tomb;  
At least beneath thy hallowed dust—  
Oh! give the wanderer room!

## MISCELLANY.

## EXTRACTS FROM OLD WRITERS.

[Selected for the Boston Recorder.]

## LOST SHEEP AND SINFUL SOULS.

No creature is more apt to go astray than a sheep; and when gone astray, more helpless, shiftless and exposed; or more unapt to find the way home again; *sins* souls are *lost* sheep.

## THE MINISTRY.

The ministry being a great trust, it is fit that men should be tried for a time, before they are entrusted with it. Let them first be proved, *I Tim. 3: 10*. Those whom Christ intends for, and calls to, any work, he first prepares and qualifies in some measure for it. The best preparation for the work of the ministry, is an acquaintance and communion with Jesus Christ. They that design to be teachers, must first be learners; they that may receive, that they may give; they must be *able to teach others*, *2 Tim. 2: 2*. To give men authority to teach others, that have not an ability, is but a mockery to God and the church; it is sending a message by the hand of a fool, *Prov. 26: 6*. Christ taught his disciples before he sent them forth, *Matt. 5: 2*, and afterwards when he enlarged their commission, he gave them more ample instructions. *Acts 1: 2*.

## SUPPORT OF THE MINISTRY.

They must not expect to be fed by miracles, as Elijah was; but they may depend on God to incline the hearts of those they go among, to be kind to them, and provide for them. Though they may not expect to grow rich, yet they may expect to live, and live comfortably. *I Cor. 9: 13, 14*. It is fit they should have their maintenance from their work. They must be workmen, laborers, and they that are so, are worthy of their meat, as so not to be forced to any other labor for the earning of it.

## PERSECUTORS AND THE PERSECUTED.

Persecutors would be ashamed in this world, if they did not first dress up those in bear skins whom they thus bait, and represent them in such colors as may serve to justify such cruelties. They represent them as ring-leaders of the interest of the kingdom of darkness, and since every one thinks he hates the devil, thus they endeavor to make them odious to all mankind. See, and be amazed to see, how this world is imposed upon. Satan's sworn enemies are represented as his friends, his sworn servants to be his enemies. Many times they who themselves are nearest akin to the devil, are most apt, to father others upon him; and those that paint him in others' clothes, have him reigning in their hearts. It is well there is a day coming, when that which is hid will be brought to light. The nature of man, if it be not sanctified, is the worst nature in the world, next to that of devils.

## CHRISTIANS FIGHTING AND FLYING.

It is no inglorious thing for Christ's soldiers to quit their ground, provided they do not quit their colors. They may go out of the way of danger, though they must not go out of the way of duty. In imminent peril the disciples of Christ may and must secure themselves by flight, when God in his Providence, sees fit to *thine a door of escape*. He that flies may fight again.

## FRANCIS JUNIUS, AND THE GOSPEL ACCORDING TO JOHN, ch. 1: 1-5.

Francis Junius, in his account of his own life, tells us how he was in his youth infected with loose notions in religion, and by the grace of God was afterwards wonderfully moved by reading accidentally these verses in a Bible his father had laid in his way. He says he observed such a diversity in the argument, such an authority and majesty in the style, that his flesh trembled, and he was struck into such an amazement, that for a whole day he scarcely knew where he was, or what he did; and from thence he dates the beginning of his being religious. Let us inquire what there is in those strong lines.

## MY MOTHER'S ROOM.

The late President Harrison is now enrolled among the eminent men of his country; and his name will flourish as long as that country shall endure. To this honor his eminent virtues and services fairly entitle him, and none could take away what is so just due.

## A PENITENT.

PLEASING GOD IN THE CLOSET.—Whenever we feel a want of secret prayer, or reluctance to engage in it, we ought to ask ourselves at once, How should we like God to become reluctant to hear our prayers, or the Intercessor to grow weary of presenting them before the throne? And if this question does not bring us to our senses at once, and thus send us willingly to our closet, we ought to follow it up by asking, What should we think—feel—do—were the Father to shut his ear against our prayers, the Son to exclude them from the golden bosom of his incense, and the spirit to withhold all his help in future? The bare idea is horrid! And were such a dark reality possible in our own case, should we not pray to be allowed to resume and continue the habit and spirit of secret prayer? He should we agonize to terror and suspense, until we felt again the Spirit helping our infirmities, and pouring out on the grace of supplication.—*Christian Recorder*.

## PRAYER ANSWERED, BUT THE HEART BROKEN.

—How often does the Christian pray that he may be crucified to the world, and the world be crucified to him! God hears his prayer; he sends sickness upon his servant; his children die; his friends are hidden in darkness; the enterprises he had pursued are defeated; the hopes

## BOSTON RECORDER.

as the light burst forth from the scene of his earliest and best impressions. Every thing else was forgotten amidst the hallowed recollections of that consecrated chamber.

But there is something else connected with that room worthy the attention, especially of those who have the care of youth. The spiritual pastor of the deceased President, in some remarks relative to his lamented death, says:

**A VOICE FROM THE TOMB OF MADISON.**—The paragraphs that we annex are extracted from one of the manuscripts of James Madison, quoted in a memoir of that great man, which was recently delivered before the American Philosophical Society, at Philadelphia, by C. J. Ingersoll, Esq.—

**Advice to my Country.**—As this advice, if ever it see the light, will not do till I am no more, it may be considered as issuing from the tomb, where truth alone can be respected and the happiness of man alone consulted. It will be entitled, therefore, to whatever weight can be derived from good intentions, and from the experience of one who has served his country in various stations through a period of forty years, who espoused in his youth, and adhered through his life, to the cause of its liberty, and who has borne a part in most of the great transactions which will constitute epochs in its destiny.

The part of the inaugural address alluded to, delivered as it was in the hearing of thousands, and read as it has been by millions of his fellow-countrymen, was as follows:

I deem the present occasion sufficiently important and solemn, to justify me in expressing to my fellow-citizens a profound reverence for the Christian religion, and a thorough conviction that sound morals, religious liberty, and a just sense of religious responsibility, are essentially connected with all true and lasting happiness;

These words were written amidst the hallowed associations and inspiring recollections of a 'mother's room.' Where the seed had been planted by maternal care, there, in the providence of God, it expanded into that flower of a good confession, whose fragrance has been wafted over a continent, refreshing and invigorating a mighty nation. Was not this a glorious triumph of nursery-piety—a brilliant trophy of parental fidelity in bringing up a child in the nurture and admonition of the Lord? The same fidelity may not always be crowned with the same sublime reward, but a covenant God will never fail to bless his own appointment, causing the seed sown in faith to spring up and at length 'to ample harvest grow.' Let parents do their part, and God will surely do his. Thus shall our children be a seed to serve him and a generation to praise him; instead of being 'a seed of evil-doers, children that are corruptors,' adding to the profanity, licentiousness and wickedness of the land.

—*Southern Churchman.*

## EXTRACTS FROM THE BIOGRAPHY OF DR. PAYSON.

WRITTEN NEAR THE CLOSE OF HIS LIFE.

You ought to feel happy, all ought to feel happy who come here, for they are within a few steps of heaven. During this conversation he repeated this verse: "The sun shall no more go down, neither shall the moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended." Turning to a young lady present he said, "Do you not think this worth travelling over many high hills and difficult places to obtain? Give my love to my friends in Boston; tell them all I ever said in praise of God or religion, fail infinitely below the truth."

To a clergyman, "O, if ministers only saw the inconceivable glory that is before them, and the preciousness of Christ, they would not retrace going about, leaping and clapping their hands for joy, and exclaiming—I'm a minister of Christ."

"When I read Bunyan's description of the land of Beulah, where the sun shines and the birds sing day and night, I used to doubt whether there was such a place; but now my experience has convinced me of it, and it infinitely transcends all my previous conceptions."

"I think the happiness I enjoy is similar to that enjoyed by glorified spirits before the resurrection."

"—O what a blessed thing it is to lose one's will. Since I have lost my will, I have found happiness. There can be no such thing as disappointment to me, for I have no desires but that God's will may be accomplished."

"I can find no words to express my happiness. It seems to be swimming in a river of pleasure, which is carrying me on to the greatest fountain."

"Christians might avoid much trouble and inconvenience, if they would only believe what they profess, that God is able to make them happy without any thing else."

"I seem to swim in a flood of glory which pours down upon me. And I know, I know that my happiness is but begun; I cannot doubt that it will last forever. And now is this all a delusion? Is it a delusion which will fill the soul overflowing with joy under such circumstances?"

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"I seem to swim in a flood of glory which pours down upon me. And I know, I know that my happiness is but begun; I cannot doubt that it will last forever. And now is this all a delusion? Is it a delusion which will fill the soul overflowing with joy under such circumstances?"

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